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To the Editor of the Christian Monitor.

You will forgive me, dear sir, for expressing some surprise that the following excellent address has never found its way into the pages of the Monitor. It bears the date of last April; but its admonitions are neither of a local nor temporary nature: and I think you could hardly find a better article for your valuable paper. If you agree with me, you will give it an insertion.

A CONSTANT READER.

—
A PASTORAL LETTER

From the Presbytery of Winchester, to the Churches under their care.

The Presbytery of Winchester have again heard the annual report of the state of religion from most of the churches within their bounds. The report is calculated to excite the mingled emotions of joy and sorrow. In most of the churches under our care, there have been additions to the number of communicants, of such, we hope, *as shall be saved*. These have filled the places of others who have finished their course; who have been removed by death from the service of the church on earth, to the gracious rewards of the church triumphant—from all temptation and sorrow, to *the joy of their Lord*. We rejoice to learn that in some places the Lord has been graciously pleased to pour out his spirit; and that numbers have been awakened to perceive their danger, and earnestly implore an interest in the atoning blood of the Lamb. It is pleasing also to hear that professors of religion, generally, are *walking worthy of the vocation wherewith they are called*; and that but few instances have occurred of such irregularity of conduct as have imposed on the officers of the church the painful duty of inflicting censure. When this state of things is compared with what we deserve, we are constrained to offer our grateful acknowledgments to the great Head of the church for those divine influences which still cherish, in some degree, the spirit of vital piety, in the hearts of his people. But when it is compared with our privileges, the result is calculated to produce the most painful sensations. With sorrow we learn that in some of the churches under our care, multitudes attend the ordinances of the gospel without deriving those advantages from them which they were intended to impart; and that, in some instances, even professors of religion manifest but little of that fervent piety which ought to characterise the disciples of Jesus Christ. It is our duty to *watch for your souls*; and when it appears necessary, to give warning, instruction and advice. For these purposes the Presbytery address to you, dear brethren, this PASTORAL LETTER. It is sent in the spirit of love; we hope you will receive it in the same spirit. And,

1. *The Elders who are among you we exhort, who are also Elders.*

Consider the importance of that office which you fill. The peace and comfort of your own minds, and the interest of religion are closely connected with the faithful discharge of its duties. If we have been ordained by the *laying on of the hands of the Presbytery*, as Pastors and Bishops, and called by the voice of the people to minister in holy things, to *labour in word and doctrine*; you also, dear brethren, have been elected by the people and ordained to the office of Ruling Elders, as HELPS and GOVERNMENTS in the church. As the representatives of the people, it is your duty, in rotation, to attend all the judicatories of the church. In all meetings of our Presbyteries, Synods and the General Assembly, you have, excepting the office of Moderator, equal rights, equal privileges, and equal authority with the Pastors and Bishops. At your ordination you virtually promised to discharge these duties. The presbyterian form of government is, in the church, what a representative republic is in civil polity. The fundamental principles of presbyterianism, introduced in civil governments, will produce a representative republic. And as this is the form of government guaranteed by the Constitution to these United States, if the delegates elected by the people should, except in cases of imperious necessity, fail to attend to their duty in Congress, or the State Legislature, their constituents would be deprived of their rights, and would have just cause of complaint: so, brethren, if you should fail to attend these judicatories of the church, similar consequences would result. The people would be deprived of their rights, and not be without some cause of complaint. We hope that a regard for your promise, and for the prosperity of Zion will secure your punctual attendance in future, and relieve us from the necessity of bringing this subject again to view.

This attendance is not expected as a mere matter of expediency, but as an important duty; and in imitation of your predecessors in office, during the days of the Apostles. Read the 15th chapter of the Acts of the Apostles, and you will find that the Synod which met in Jerusalem, to deliberate respecting the interests of the church, was composed of *Elders*, together with the Apostles.

In conjunction with the Pastor of the particular congregation where you act as Ruling Elders, you are to constitute an ecclesiastical court, called the *Church Session*; the duties of which are declared in the 8th chapter of our form of government.—“The church session is competent to the spiritual government of the congregation: For which purpose, they have power to inquire into the knowledge and christian conduct of that church; to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, where it may be necessary to bring the process to issue, and when they can be procured to attend; to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censure of the church; to concert the best measures for promoting the spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the church.”

“But besides these duties, which belong to *Ruling Elders*, with the

Pastor, in their collective capacity, as a judicatory of the church, there are others which are incumbent on them in the intervals of their judicial meetings, and by the due discharge of which they may be constantly edifying the body of Christ. It is their duty to attend to the case of those who are awakened and inquiring concerning their eternal interest; to converse with them; and from time to time, to give information concerning them to the Pastor. It is their duty to converse with, and admonish, in private, those who appear to be growing careless, or falling into habits, in any respect, criminal, suspicious, or unpromising. It is their duty to visit and pray with the sick, as far as their circumstances admit, and to request the attendance of the Pastor on the sick and the dying as may be judged desirable. It is their duty to visit the members of the church and their families; to converse with them; to instruct the ignorant; to confirm the wavering; to caution the unwary; to encourage the timid; and to excite and animate all classes to a faithful and exemplary discharge of duty. It is their duty to consult frequently and freely with their minister; to aid him in forming and executing plans for the welfare of the church; to give him, from time to time such information as he may need, to enable him to perform aright his various and momentous duties; to impart to him, with affectionate respect, their advice; to defend his reputation; to enforce his admonitions; and in a word; by every means in their power, to promote the comfort, and extend the usefulness of his labours.*

Thus you will indeed be, what you are denominated in scripture, *HELPS*—important *helps* to your Pastor; important *helps* in advancing the prosperity of Christ's kingdom. By thus *ruling with diligence*, you will prove yourselves *worthy of double honour*.

2. We beg leave to offer a few remarks to professors of religion. The relation you sustain to Jesus Christ and his church, and to us your Pastors and Bishops, will justify this address. You have voluntarily devoted yourselves to the service of your divine Redeemer.—On your conduct, and the character you exhibit to the world, depends in a great degree, the honour and prosperity of religion.—Multitudes will form their judgment of religion, not from the representations of it, given in the sacred pages, or in the life of its divine Author, but from your conduct. Multitudes, with eagle-eyed vigilance, will watch your conduct, and the dispositions of your heart, not for the purpose of imitating what is good, but of unkind censure, of sarcastic remarks, and of excusing their own negligence and immoralities, by a reference to your inconsistencies. Act your part, then, under the conviction, that *such* eyes are fixed upon you; and that for *such* purposes your conduct is scrutinized. Furnish as little gratification to such minds as possible. Let your whole deportment be such as *becometh the Gospel of Christ*. As the surest method of maintaining consistency of conduct, *keep your heart with all diligence*. Exercise the most unremitting watchfulness over your

* See an excellent Sermon, on the *Divine Appointment*, the *Duties* and the *Qualifications* of RULING ELDERS; by the Rev. SAMUEL MILLER, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary, at Princeton.

thoughts, dispositions, affections and desires. Cherish that frame of mind, that piety of heart, which will admit of habitual intercourse with heaven, of communion with God, and your Saviour. Your conduct will naturally correspond with the state of your heart: If this is right in the sight of God, you will then furnish the least occasion for reproach to the cause of Christ, or excuse for the negligence of others. Some, by observing the principles of the Gospel, exhibited in your example, may have their prejudices removed, receive useful and lasting impressions, and be finally brought to believe and obey the truth, as it is in Jesus. Thus, in the hands of the divine spirit, you may be instrumental in *saving a soul from death*. These are weighty considerations, and furnish very powerful motives to live a religious life. If you love the Lord Jesus Christ in sincerity; if he is, indeed, precious to your heart, it must grieve you to think of dishonoring his name, and injuring his cause. If you cherish a love and compassion for the souls of your friends and acquaintance, it must grieve you to think of being accessory to their destruction.—But, to be the humble instruments of honoring the name, and advancing the cause of Christ; of recommending religion, of turning sinners from the error of their way—this will confirm you in the practice of piety, strengthen your own hopes, and be to your minds a source of the purest delight.

We recommend to you, dear brethren, to be much engaged in reading the Bible. It is truth; it is the word of God. Read it, *cloathed with humility*, and with a spirit of prayer. Read it, not for the purpose of unhallowed disputation, but of growing in grace, of being more completely transformed into your Saviour's image. Measure your progress in this duty, not by the number of chapters or pages your eye may glance over, but by the number of useful ideas, by the degree of knowledge, you acquire, and by the blessed effects produced by that knowledge, on your heart and your life. You are, by profession, disciples of Jesus Christ. Your Teacher is no longer personally present on earth; but the Bible contains those instructions which are wisely adapted to your circumstances, and which he would give, were he personally present with you. You are, by dedication, the servants of God: That you may render to him, a reasonable, and acceptable service, you must be acquainted with his will; you must know what he requires at your hands. The sacred pages alone can furnish you with this knowledge. They contain a revelation of the divine will, communicated for this special purpose. As christians, it is your duty to be often engaged in the most impartial examination of your heart—a duty which, we hope, you will by no means neglect. For this purpose you will require such a standard as will preserve you from erroneous conclusions, respecting your religious character and state. The Bible is the only infallible standard of morals and religion. This will not deceive you; for it is the voice of the Judge himself, from whose lips you will shortly hear your final sentence. This will enable you to discriminate what is genuine, from what is spurious, in the exercise of your mind. There, every feature, and lineament of the *new creature* are portrayed by unerring truth

and goodness. There is contained *the witness of the spirit*; with which, if the *witness of your spirit* agrees, you may cherish the blessed hope that you are *the children of God*.

In reading the Bible, be particularly attentive to those precepts intended to regulate the heart. What is termed a good moral character, may be formed by motives derived from a worldly policy: A pious heart can only be formed by the principles of the gospel, accompanied by the energies of divine grace. Morality may save you from the censure of man: Piety alone can save you from the censure of God. Let it not escape your notice that, humility, gentleness, meekness, forbearance, the forgiveness of injuries, brotherly love, and charity are, by the same authority enjoined upon christians, by which they are forbidden to steal, or commit murder. These unobtrusive graces constitute much of the real beauty and sweetness of the christian character. They were prominent features in the character of your Saviour, whom it is your duty, and your happiness to resemble. Numerous are the occasions, in this vale of tears, which call for their exercise. Let no such occasions find you deficient.—*Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby,*

The Bible will prepare you to derive greater advantage from the public ordinances, on which you may attend. It will be a *lamp to your feet, and a light to your path*. It will direct the soul, labouring under the consciousness of guilt, to repose its hopes in the atoning blood of Jesus. It will not only guide and support you through life, but qualify you, through divine grace, for the worship and society of heaven.

We entreat you, beloved brethren, to be much engaged in earnest prayer to God. It is an important duty; it is also a precious privilege. The state of your own heart, the temptations, the trials of your own life, will furnish you with many reasons for prayer. Often will you receive blessings, which will call for your grateful acknowledgment. Often will you feel the pressure of afflictions, under which, nothing but divine grace can support you: For that grace, *let your requests be made known unto God*. Often may you be surrounded with nameless difficulties, from which, a throne of grace is the only refuge. Precious, indeed, under such circumstances, is the privilege of being permitted to express your wants, your sorrows and anxieties to a merciful God, who is a *very present help in trouble*—of pouring your complaints into the bosom of your friend in heaven, who is *able to succour them that are tempted*.

Look round you in the world, and other reasons for importunate prayer, in sad abundance, will meet your view. Think of the multitudes, every where, who are yet in the *gall of bitterness, and in the bond of iniquity*; who, in opposition to all the restraints, and motives of the gospel, are rushing, with fearful speed, to destruction, and who are yet insensible to their danger. Many of these attend, with you, the same public ordinances, are your neighbours, perhaps your friends, your children. We hope, surrounded as you are with such objects

of compassion, you cannot remain *at ease in Zion*. Pray then, and pray earnestly that God, of his infinite mercy, would revive religion among us.

We entreat you, brethren, *pray for us*. Were you intimately acquainted with the depressing difficulties and discouragements which often surround your Pastors, you would feel that they need your prayers. How often, and how earnestly does the Apostle Paul, though endowed with the miraculous influences of the holy spirit, solicit the prayers of his people: how much more do we, who are weak and fallible, men of like passions with yourselves, need your prayers. In your most engaging moments, remember those whose duty it is to *watch for your souls*. Pray that the public ministrations of the church may be accompanied with divine power to your own heart; and that those who are dead in trespasses and in sins may be quickened.

Pray without ceasing, for each other, for our beloved country, for the peace and prosperity of the church, for a guilty world that lies in ruin, for the success of the gospel among all nations. If it be practicable, form yourselves into societies for this purpose. Pray in your families and in your closets. With humble and fervent importunity, beseech Almighty God that he would pour out his spirit among us. A spirit of prayer has generally been the harbinger, and is always the happy concomitant of revivals in religion. May the Lord send us such *times of refreshing from his presence*!

Cherishing a lively sense of your responsibility, let your whole deportment correspond with your profession. Remember, brethren, you have been *called unto holiness*. Be circumspect, be humble, be zealous in the cause of your Master. The time of your trials and services on earth, may be near its close. The next annual report from the churches, may inform us, that some of you, whom we now address, are numbered with the dead! Let this be a motive to greater diligence. While here, be instrumental in doing as much good as possible. *Be faithful unto death, and you shall receive a crown of life*.

3. To parents, and heads of families, we would next offer a few remarks. The station which you fill is very important. The interests of society, and of the church, are inseparably connected with the faithful and persevering discharge of its duties. Children are committed to your care, in order that you may prepare them for usefulness in the church. During their early years, while entirely dependent on your care and support, their moral character begins to form. What they see and hear from others, makes the first impressions on their minds; and first impressions are always important: For they may, and often do, extend their influence through future life: And during life, their character for eternity is formed. How necessary is it, then, that your instructions, your example, and the prudent exercise of your authority, should all be calculated to make impressions most favorable to religion. Furnish them with such instructions as may be best adapted to their capacities; and as may be calculated to regulate their future conduct, and furnish their minds with matter

for useful reflections. Teach them to read and venerate the Bible. Explain to them its holy precepts and its doctrines. Store their minds with such religious knowledge as may guard them from those poisonous errors which prevail in the world. Enforce and recommend your instructions by a good example. Let no part of your conduct awaken in their mind, the suspicion that you disregard the instructions which you offer to them; that you dislike that religion which you recommend to them. Let them grow up with the belief, produced by your practice, that family religion is a universal thing. Let them witness your morning and evening devotion, so regularly offered to Almighty God, that it may strike them with surprise, when, they first learn that there is a single family, on earth, who *call not upon God*. Teach them the danger of sin, by the caution with which you avoid it: Teach them the happiness of religion, by the constancy and cheerfulness, with which you discharge its duties. To your instructions, and your example, add the prudent exercise of your authority. Endeavor to repress the first appearance of their evil propensities; curb their licentious passions; restrain them from all sinful amusements and practices; induce them, if possible, to love and revere the ordinances of the gospel. Let them know, assuredly, that you are the decided enemies of vice, in all its forms and degrees; that you are the cordial friends of religion; and that it will always meet your approbation. That your authority may be calculated to answer these purposes, let it be exercised with prudence, with gentleness, with meekness, but yet with inflexible firmness. Let them see that your restraints are not intended to gratify your own passion, or caprice; but that they proceed from love to their souls, from an affectionate regard to their happiness.

It would be wrong, however, to conceal the painful conviction, produced by our own knowledge and observation, that many parents, and heads of families, live in the neglect of these duties. With all such, who may read this letter, we beg leave, in the spirit of love and meekness, to expostulate. How can you, dear brethren, justify this neglect to your own conscience, to society, to the church, to your children, to your God? Do you not know that the minds of your children, which you neglect to instruct, will soon be occupied with errors, and prejudices, most unfriendly to religion? that their manners and habits, which you neglect to form by the principles of the gospel, will soon be formed by the pernicious example of a wicked world? Can you see those children placed under your authority, dependant on your care—those dear objects of your affection, starting, with all the ardor of youth, in the broad road to destruction; dragged, by the tremendous grasp of Satan, down to perdition, and feel no earnest desire, make no suitable exertions for their salvation? Do you wish them to tread precisely in your steps; pay no more respect to the authority of God, and the interests of religion, than you do? When they become parents, and heads of families, do you wish them to neglect their children, as you do them, and thus to perpetuate your example, till the end of time? This you have reason to expect? for it certainly is the native tendency of your conduct. A merciful

God may, indeed, rescue them from that ignorance in which you suffer them to remain; may save them from the consequence of your neglect. This, however, your conduct gives you no reason to expect. The same reasons which justify your neglect, will justify that of your children and your children's children. And can you bear the reflection that, instead of training up your children in the fear of God, in the practice of religion, and leaving them useful members of society, and of the church, you are leaving an example which may operate, when your bodies are mouldering in the dust, to the destruction of unborn thousands? Some parents indeed, are chargeable with the guilt of more than mere neglect. Their own example is the most dangerous to which their children are exposed. Many, who are never heard using the language of humble and sincere devotion, are neither ashamed, nor afraid to be heard by their children, using the language of profanity, *taking the name of God in vain*.—Instead of restraining their children, they encourage them by their own example, in almost every species of vice. Such are active co-workers with Satan, laboring with diligence, and, it is to be feared, often with fatal success, to secure the perdition of their children.—Such parents little consider the bitter anguish they are preparing for a dying hour!

Dear brethren, we are bound by the nature of that sacred office, to which we have been called, to *warn them that are unruly*. Remember, you and your children, must shortly *appear before the judgment seat of Christ*; and if they perish, as you have every reason to expect, so far as it depends on your conduct, they may charge you with being instrumental in their destruction. Nor will you be able to defend yourselves, or deny the charge. Your children, whom you are now neglecting, will then witness against you; your own conscience will then witness against you; the Judge himself will be a *swift witness against you*. And can you resist the motives derived from all these affecting considerations? Brethren, we exhort and entreat you to neglect your parental duties no longer. Immediately commence the religious education of your children. If you have neglected family prayer, neglect it no longer. Call your families together, morning and evening, and devoutly worship the living and the true God; offer up your thankful acknowledgments for his mercies; confess your sins; implore his pardoning grace, the blessings of his holy spirit, and of his great salvation. Persevere, with prudence and zeal, in all such exertions as may have a tendency to *train up your children in the way in which they should go; and when they are old, you have reason to hope, they will not forsake it*.

True, you cannot change their hearts, nor make them new creatures. All, however, that is required, or expected of you is, the faithful discharge of your duty. More than this, God does not require; less than this will not excuse you, nor ought to quiet your conscience. Then you may safely commit them to God; with an humble confidence that you and your children will be *blessed with faithful Abraham*. Then you may trust them in the hands of the Saviour, who took little children up in his arms and blessed them, and affirmed

that, *of such is the kingdom of God.* Through the divine blessing you may be instrumental in saving their souls. With them you may hope to stand on the right hand of the Judge, and approaching his presence, in the language of holy triumph say—*here, Lord, are we, and the children whom thou hast given us.* Thus they may be your companions in the kingdom of glory. With them you may *enter into the joy of your Lord.* May God, in his mercy, hasten the time when every house shall be a house of prayer—when every family shall be a nursery for piety!

4. We conclude with a few remarks to the YOUTH. We are aware of the dangers, beloved young people, with which your path is surrounded. The world appears, to your sanguine imaginations, dressed in the most attractive charms; and may seem to promise you much happiness: But these charms are delusive; these promises will never be realized. How fatal will be your mistake, if, for the sake of these fancied pleasures, you forfeit the favor, and incur the displeasure of your God, and your Saviour! You are engaged in the pursuit of happiness; but true happiness you never will find, till you seek it in reconciliation with God, through the merits of Christ. Then you will enjoy that *peace which passeth all understanding.* You are fondly anticipating scenes of unmingled delight; but you may, with much greater certainty, calculate on hours of bitter anguish, on days of sorrow, perhaps years of affliction, when religion would be your surest, your only consolation!

If there are temptations peculiar to your period of life, so are there many advantages. Your hearts are not yet so completely hardened through the deceitfulness of sin, as a few more years, spent in the neglect of religion will render them. Your minds are, generally, more susceptible of those impressions which constitute the essence of vital piety, than they will afterwards be. You may, and probably soon will be more deeply involved in the perplexing cares of the world, than you are at present. The holy spirit more frequently operates on the mind, during the period of youth, than at any other. A gracious God has made to you, particularly, some precious promises—I love them that love me; *and those that seek me early shall find me.* And as the reasonable improvement of all these advantages, he requests, and commands you to *remember now your Creator, in the days of your youth.* And can you deliberately suffer this interesting period, with all its advantages, to pass, without improvement; disregard these promises, these requests, these commands; and make the hazardous experiment, which thousands have made before you, to their everlasting sorrow, of delaying your return to God; of venturing on the uncertain scenes of life—perhaps, at an hour when you least expect it, to meet death, not only without the favour of God, but under his displeasure? We beseech you, by the *meekness and gentleness of Christ*, not to waste the precious season of youth in the service of satan; in the pursuit of those vain, sinful and tumultuous pleasures, which, the more you taste of them, will the more embitter the reflections of your dying bed. While young, devote yourselves sincerely to God; and when you are old, he will not forsake you.—

Become the meek, the humble, the active disciples of Jesus Christ; and thus fill, with usefulness and respectability, those places in the church, soon to be left vacant, by the removal of your aged fathers and mothers, *to the house appointed for all living*. If under the kind providence of God, you reach the period of old age, religion will be your best support and refuge, under the trials and afflictions of life; or if you should drop, as others have done, in the bloom of youth, into a premature grave, religion will disarm death of all his terrors; and enable you to triumph, in the hour of extremity, supported by the blessed hopes of a glorious and happy immortality.

And now, dear brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified; and would unite with you, and with all who, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours, in earnest supplications to Almighty God, that he would bless his churches with abundant effusions of his holy spirit, extend the knowledge of the truth to every nation, and shed abroad his love in every heart!

Your Pastors and Brethren in the Lord.

JOHN MINES, Mod'r.

SAMUEL B. WILSON, Clerk.

Charles Town, April 27, 1816.

EDUCATION OF HEATHEN CHILDREN.

[The following anecdotes will be read with interest. They furnish information respecting the propagation of Christianity in Africa, a subject which ought to come home to the bosom of every man in this country. The multiplied and aggravated wrongs which have been inflicted on the unhappy people of that part of the globe, can be compensated and redressed only by communicating to them the blessings of religion and science. We rejoice that efforts are making to diffuse the light of the gospel among them; and that these efforts are not abortive.—But it deserves serious enquiry, whether Providence has actually pointed out Africa, and the East as the field of labour for American Christians. We have heathen near us, and *among us*, who claim our sympathy, and charity. Among the slaves in several of the West-India islands, missionaries are allowed, and encouraged to labour, and have had considerable success. The slave-owners know *now*, that Christianity does them, as holders of this property, no injury. Why should no efforts be made to Christianize the million of heathens that dwell among us? The Aborigines of the Country too—have we no bowells of compassion for them? Some desultory efforts have indeed been made for their benefit; but nothing in comparison with the necessities of the case. Why should we not estimate their souls as highly as those of Caffres or Hindoos? But there is another subject which lies nearer to us. The citizens of these States are multiplying, so as to outgrow all the means of religious instruction which can be afforded to them. And really, it demands a doubt whether we ought to expend the limited means, which we have at command, in affording aid to the missionary cause in Africa, and the East, when on the American continent so many thousands are perishing for lack of knowledge.]

[For the encouragement of those of our readers who may have contributed to the support of Heathen Children in India, we give the following anecdotes of children in the family of Mr. Wenzel, a missionary to the Canoffees in West Africa.]—*Recorder.*

I exhort my school-children every day (says Mr. Wenzel,) and endeavour, as much as is in my power, to bring them into the ways, of the Lord. Some of them are very young; and some, alas! have

imbibed the vices of their former associates, and would practise them if they were not restrained: but, God be praised, I can say, that of two or three, I may indulge a blessed hope that my labour is *not in vain in the Lord*.

One boy acts in my house as a good steward. I have brought him, by the grace of God, forward in reading, writing, and arithmetic; and in catechising the other boys. If other business hinders me from keeping school, he instructs the children, and they willingly obey him. He is very useful to me if I am called to go out: he can buy and sell, and manage some things in the house, in which I instructed him, when I was a widower. But my joy and hope consist in this, that he is desirous to know the way of salvation, and to experience its power in his own soul. He retires some times with one boy or another in the evening into the school-room, and reads the word of God with him, and afterward with him and in private also he pours out his heart before God in prayer.

Another boy is very industrious, and employs himself usefully in carpenter's work. He repairs the canoe, and mends doors and benches.

These two boys are also very useful as interpreters. One of them has translated the four verses which we used in laying of the foundation stones of the Church. With these two boys I will, by the grace of God, translate the Liturgy of the Church of England into Susoo, that on the opening of the Church, we may read them the Service in the native tongue.

To encourage the Society in its benevolent design of scattering this blessed seed among poor African children, I shall report another circumstance. A boy had stolen some Indian corn, last year, out of my store. No body had witnessed the fact; nor had he told it to any one, but kept it concealed above three months. By expounding, however, to the children the Scripture every day, and by endeavoring to plant the fear of God in their hearts, he became conscious that by his stealing the corn and concealing it he had committed a great sin against God. He discovered the fact to one of my two above-mentioned boys, and begged his advice. He said, "You must confess your sin to Mr. Wenzel." One evening, after prayer, he followed me out of the school-room, with the other boys all close after him. I inquired the reason of their following me. He told me the crime which he had committed, and the reason of his confession. He feared God would punish him for it. I gave him a short exhortation, and warned him against such evils. I urged on him that he must always fear God, nor do any more such wicked things. Though no man might see him, God can and will punish him. He shewed great signs of repentance. I encouraged him afterward, and told him God would forgive him his sin; but that he should pray to God for his Holy Spirit. All the boys were much affected, and promised me that they would not steal. May God grant that all these lambs may follow the gracious voice of the Good Shepherd of our souls, who gave us a blessed example even in his youth!

Prayer of an African Youth.

[The following prayer was copied by one of the boys and was found in his bed-room.]

O Lord open thou our hearts that we may lift them up and thank thee for thy goodness and mercy, which thou hast shewn unto us, in that thou hast sent thy Missionaries into this country to shew us the way to heaven. We have been sitting in darkness: but now thou hast sent thy servants to enlighten us with the truth of the Gospel, in the name of Jesus Christ our Lord, Amen!

We thank all our friends in England, which sent cloth for us that we may dress ourselves, and buy us food to eat. Oh that the Lord may open our hearts that we may pray for them, that God may take them up to heaven when they die.

O let us be glad and rejoice in this salvation which is come unto us. If we obey the Gospel and do it, we shall be happy in the next world: but we cannot do it ourselves: O Lord, help us that we may understand thy holy words; that, when we are at home, we may talk to the others and say, *Come and see what the Lord has done unto my soul.*

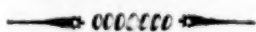
We have been here: we knew nothing about Jesus Christ, the only-begotten Son, that thou hast sent him into this world to save sinners. But now, O Lord, by thy mercy and loving kindness, thou hast sent thy servants to declare thy wonderful works unto us. Help us, O Lord, to do thy will, and keep thy holy commandments. O Christ, hear us: we have heard in thy word, when children pray to thee thou hearest them. O let our humble prayer come before thee! O Lord, our heavenly Father, to whom shall we go but to thee? O Lord, we must come and bow our humble knees before thee, and pray to thee for thy goodness to us and to all men. Amen!

SIERRA LEONE.

[Mr. Butscher, a Missionary at Sierra Leone, in the employ of the Church Missionary Society, relates the following interesting incident in a letter dated Dec. 9, 1815.]

In one of my last, I mentioned to you that I had engaged, for the care of the children on Leicester Mountain, with the consent of the Governor, the assistance of a pious soldier. This man has now been there above two months, teaching and taking care of the children; he is not very expert; but somewhat like Mr. Barneth in piety and love. Sometimes he has to come down to Free-town, to receive his pay as a soldier. He came down the other day, towards evening, to sleep in my Vestry, and receive his pay the next morning. There was nobody with the children that night but a trusty carpenter, whom I baptised two years ago, and who has been in my employ ever since. I felt, therefore, rather uneasy; thinking that the children might do some mischief during the absence of a white person, or their teacher, or might be led astray by some people of Leicester town, which is close by. These feelings pressed so strongly on my mind, that I thought it best to take a walk up in the night: and accordingly left my family about twelve o'clock, accompanied by a little boy; and soon after

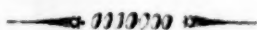
one o'clock arrived there, and found the children all at rest. I thought to get into one of the houses without their knowledge. A little noise, however, taking place, the carpenter came out of the boys' house, and called, "Who is that?" It being rather dark, so that he could not see me immediately, I was obliged to make myself known, otherwise he was ready to make me a prisoner. About 2 o'clock I went to rest. At day-light I heard somebody entering the yard. I arose immediately, and saw about twenty-five inhabitants of Leicester town, and their head man at the front of the body. When I asked them what they came for, they replied, "To pray, Massa. That white man you put here, pray with us every morning and evening, and we like dis fashion. Before we be bushmen; but now we wish to pray, and learn to know God." I then read and spoke a few words to them, and concluded with prayer. They all seemed to be very attentive and humble.



BULLOM TRADITIONS.

With respect to the Bulloms praying to God, as I formerly mentioned, I asked their king, why the people lay down a brass pan with gold, horns, &c. He replied, "Bullom People old, old too much, pass all people [far more ancient than any other nation:] when Bullom People go for make satakah [to pray in their fashion] dey wash demselves all over, and rub deir skin with oil: when Mandingo Man go for pray, he wash his hands and foot. But White Man say, "Never mind for wash: I can pray to God at any time; suppose be day, suppose be night, me sabby pray [I know how to pray:] me wash, me no wash, all de same. Now, one time, God Almighty lay down in de road all same man have krawkraw and plenty sores [placed a man in the road covered with sores:] Bullom Man done wash himself; pass by dis way; he see de man lay down in de road; he say, "Oh, I done wash myself: I can't lift up dis man, and dirty myself again:" he pass by. Mandingo Man come see de man lay down in de road; he say, "Oh, I done wash my hand and foot: I can't take up dis man, and dirty myself again." White Man come: he look dis man in de road: he say, "Ah, poor man. I must help you: by and by, suppose I left you here and pass by, t'other come behind me can give me a bad name: he take him up, and carry him to his house. Dat is the reason God give to White Man his book, and plenty other things; and because Bullom Man pass by, no take him up, God angry: he take away his book from Bullom People, and is gone away from us. When we lay down gold, rams' horns, &c. we beg God he must come back again to our country. Suppose we go to see our friends, our country fashion is to bring a fowl, or plaintains, or rice: now when we go give God service we can't come bring nothing at all: dat is de reason we put down them thing before us, and beg God he must come back again." "That is very good," said I, "that you pray God must come to you and your people; pray plenty: God will hear you, and do you good, and he certainly will come back again to his old old people, and give them his book again: but, when you pray, don't put down

gold and horns, &c. for all these things belong to God already: he gave them to you for your use, and does not want them back again: leave all these things away, and then pray plenty, pray every day; God will hear you; and, in some measure, he has heard you already. Look! I come into your country, not to make trade: I buy things, it is true, but I don't sell them again: I buy things for myself and my children to eat, that is all; and, if you will believe me, God sent me into your country to answer your prayers. God tells us in his word in what way he will come back to his old people: and, if you and your people will come to hear it, I will read and explain it to you. I am now trying to write God's book into the Bullom language, and teach your children to read it: then your children can read it to you, and all will learn to serve God." "I am glad for dat," said the old man: "suppose your House done, plenty people must come here to pray on Sunday.



[It affords us great pleasure to publish the following paper. To be diligently engaged in doing good is the noblest employment. And when young men appropriate that money, which is usually dissipated in what is called pleasure, to the relief of the fatherless and widow, and the aid of the industrious, yet unsuccessful tradesman, we cannot withhold the meed of approbation. In this way, it is hoped, that the young men of Richmond will acquire habits of active benevolence, and of self denial, which will be of most important advantage to them, and will qualify them for extensive usefulness in future life.]

The Constitution of the Richmond Charitable Association of Young Men.

WHEREAS, there are many cases of indigent and distressed persons, among the inhabitants of this City and its vicinity, not sufficiently provided for by the existing Laws, or by the regulations of Societies formed for their relief; whose distress is particularly aggravated at this time, by the general scarcity of every necessary of life:

WE, the Subscribers, with a view to cherish feelings of benevolence, and to provide more effectually for the subsistence and comfort of those whose infirmities and other misfortunes may have reduced them to want, and rendered them unable to provide for themselves, have formed a Society, under the denomination of the "*Richmond Charitable Association of Young Men*;" and mutually pledge ourselves to be governed by the following Rules and Regulations:

1st. The officers of the Society, shall be a President, Vice-President, Secretary, Treasurer, fifteen Directors and five Collectors.

2nd. The President, Vice-President, Secretary, and Treasurer, shall be annually elected by ballot. The Directors, and Collectors, also, to be elected by ballot, and to continue in office for six months from the commencement of their term of service.

3rd. It shall be the duty of the President to preside at all meetings of the Society and of the Board of Directors; to give the casting vote, to appoint all committees, and to call meetings of the Society and Board of Directors, as hereafter prescribed.

4th. It shall be the duty of the Vice-President to assist the President at all meetings of the Society; and in case of the President's absence from any of the meetings of the Society or board of Directors, the Vice-President shall preside; perform all the duties and possess the powers of President.

5th. The Secretary shall give notice to the members of the time and place of all general meetings of the Society, at least three days preceding; take the minutes of each meeting, which shall be fairly copied in a book to be kept for that purpose, and signed by the President or Vice-President and the Secretary. He shall have charge of the subscription book, in which each member on being admitted, shall subscribe the rules and insert the date and amount of his donation. These, as well as the Treasurer's books, shall be open at all the meetings for the inspection of the members.

6th. The Treasurer shall have charge of the Society's funds, and all the papers which relate thereto; he shall keep a Ledger, in which the accounts of the Society shall be fairly and accurately stated: which shall be laid before the society, together with his accounts and vouchers, at each annual meeting, and as often as they require, to be, by them, or a Committee, appointed for that purpose, examined and adjusted—and he, on the election of his successor in office, shall deliver the same to him, in good order, whose receipt, under the direction of the Society, or a Committee as above mentioned, shall be a sufficient discharge to his predecessor. On entering on the duties of his Office, the Treasurer shall give bond, with such security as the Society may require, to the President, Vice-President and Secretary, or the survivors, for the use of the Society, in a penal sum, not less than double the amount of the Society's funds, for the due administration of the trust reposed in him.

7th. The Secretary and Treasurer may each, with leave of the Society, appoint an assistant from among the Members, for whom they shall be respectively responsible, and who in the case of the necessary absence of those officers, shall discharge their duties.

8th. The Directors when entering on the duties of their office, shall divide this City and its suburbs, co-extensively with the jurisdiction of the Corporation, into sections or wards, to be apportioned among them, as in their judgment may seem best. It shall be their duty to seek objects of real charity within their respective limits, and to administer to their wants.—They shall hold meetings for the purpose of regulating the distribution of the funds, and shall have power to draw on the Treasurer, for all sums deemed by them necessary. They shall supply all vacancies in their own body, or in any other office which may become vacant during the recess of the Society. The persons elected to continue in office until the next general meeting. A majority of the Directors for any one Ward shall have power to call a meeting of the Directors, through the medium of the President or Vice-President.—It shall moreover be the duty of the Directors, at each general meeting, to deliver to the Society, a report of their proceedings, with an accurate account of the disbursements and expenditures made by them, with the names, occupations and places of abode of the persons for whose benefit they were made; all of which shall be regularly entered in a book to be kept and appropriated to each Ward or Section.

9th. It shall be the duty of the Collectors, to collect all fines and other dues to the Society, which shall be, by them, delivered into the hands of the Treasurer.

10th. The Society shall annually elect such number of Physicians as they may think expedient, who may attend the meetings of the Board of Directors, and possess the privileges of members at such meetings, and shall be subject to their direction in attendance on the sick, in distinct Wards, to be allotted to them.

11th. There shall be two stated general meetings of the Society in each year, or more on the application of the Board of Directors, to the President, or case of his absence, to the Vice-President, for that purpose.

12th. In all meetings of the Society or of the Board of Directors, a majority shall constitute a quorum to proceed to business.

13th. After the next stated meeting, any person desirous of becoming a member of this Society, may be admitted at any of the meetings on nomination, provided a majority of the members present concur by ballot—and on his admission, shall be presented with a copy of the rules and regulations of this Society.

14th. Each person on being admitted, and before he shall be entitled to the privileges of a member, shall pay into the hands of the Treasurer, towards the support of the Society's funds, five dollars, and shall be considered as bound in an annual subscription of five dollars, to be paid at each succeeding annual meeting—and finally, shall subscribe to the rules and regulations of this Society.

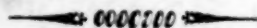
15th. No part of the Society's funds shall be applied to any other than charitable purposes; nor to any persons other than travellers, who shall not have resided at least one year previously within the jurisdiction of the Corporation.


16th. All donations and other funds, accruing to the Society, shall be deposited in the hands of the Treasurer, for the time being, to be by him reported to the Society at their next general meeting, with the names of the donors.

17th. Any member failing to attend the stated or called meetings of the Society, or of the Board of Directors, without a sufficient excuse to be adjudged of by the Society or Board of Directors, (as the case may be) shall be liable to a fine of one dollar.


18th. No person shall be permitted to withdraw himself from this Society, without first having paid up all arrearages, and signified such intention to the President in writing.

19th. No alteration shall be made in the rules and regulations of this Society, unless with the concurrence of two-thirds of the members present at some stated meeting.



 **NOTICE.** This paper will be open to any well written essays on the question—Have the effects of Theatrical Exhibitions been such as to justify their encouragement and support? We are not particular, however, as to the form of the question.—We wish a full and fair discussion of the moral effects of scenical representations.—We should be glad also, to receive an Essay on this question—When in any City or Town, there are not Churches sufficient for the accommodation of the inhabitants, is it lawful in *foro conscientiae*, to contribute for the erection of a Theatre?



 We have been obliged to postpone some Communications until the next Number.